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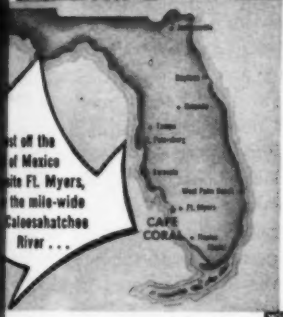

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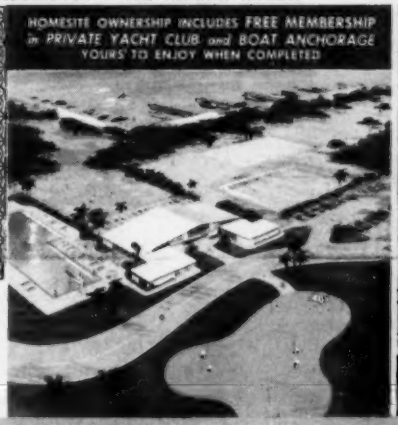

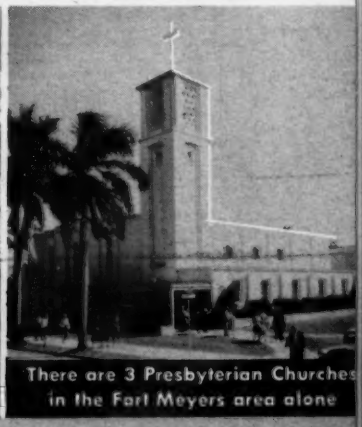

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Advertising Offices: Witherspoon Building, Philadelphia 7, Pennsylvania.
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Chicago: John R. Rutherford and Associates, 230 East Ohio St., Chicago 11, Illinois.
San Francisco: Blanchard-Nichols Associates, 33 Post St., San Francisco 4, California.
Los Angeles: Blanchard-Nichols Associates, 633 S. Westmoreland Ave., Los Angeles 5, California.

PRESBYTERIAN LIFE is a member of the Audit Bureau of Circulations, Magazine Publishers' Association, Magazine Advertising Bureau, Associated Church Press, and Religious News Service.

Subscriptions and correspondence regarding subscriptions should be sent to PRESBYTERIAN LIFE, McCall Street, Dayton 1, Ohio, or to Circulation Manager, PRESBYTERIAN LIFE, Witherspoon Building, Philadelphia 7, Pennsylvania.

Subscription rates: $2.50 per year; Every Home Plan $1.25 per year. Single copies 20c each; 25 or more in bulk: 15c each.

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AFFECTION IN FULL MEASURE

The Executive Committee of the Board of Directors of PRESBYTERIAN LIFE, in regular session on December 10, 1958, records that the Reverend Doctor Claude S. Conley, a fellow director, died in Pittsburgh, Pennsylvania, on Friday, November 21, 1958; directs that the following be set forth in the Minutes of the Executive Committee; and expresses the hope that it may be published in PRESBYTERIAN LIFE.

THE Reverend Doctor Claude S. Conley bestowed the full measure of his affection upon the magazine of his Church, but he gave the same affection in the same measure to his Church in all its parts, for it was to him always the same Church wherever he served, and it was the same affection, and the measure was always full.

History will credit him with many things, and call him by many titles, and keep the record of the many offices he held; but the people who witnessed his work, who gave him his titles, and who elected him to his offices will leave history to its sober task and will speak for themselves. Though they be many, they will speak singly, and each will declare that Claude Conley was a friend.

It was as if he were of indeterminate age, for he was fashionable in dress and gay in language, yet his virtues were as old-fashioned as the precepts of the Old Testament. Old men assumed that he understood the hazards of their insecurity, yet his life was full of happy abandon, as befits one who learned his lessons from the New Testament. Young men assumed that their fateful life decisions were meant for him to share.

He knew people by their names, and he called them by their names, his memory fortified by no special skill of recollection, but by his liking of the people who crossed his wide-ranging path. For him this seemed to have no connection—though in truth the connection may be real—with his never-ceasing wonder that the God of eternity knew Claude Conley's name, and called him, and sent him, and used him.

He favored especially those sermons which set forth the unworthiness of men, which he believed to be real, but he favored equally those sermons which declared the promises of eternal life, which he knew to be equally real.

He was a partisan, for he gave allegiance to only one baseball team, and to only one political party. But his best partisanship was reserved for the Church he served. He could list her shortcomings, but he wanted no comment from anybody who did not share his love of the Church.

Within the Church, he was a congenial partisan, demanding that the Church advance, seeking justice, pleading for intelligence. He had an amused and amusing disdain for mathematics, and maintained the happy fiction that things financial were beyond his ken. Yet he was a partisan of the Kingdom treasury, zealous that funds be kept and used for their appointed purposes.

When there was to be debate, it was his custom to enter the arena locked arm in arm with any intended adversary, giving assurance that any excesses of zeal on his part would need to be attributed to his ancestry in Ireland.

He had the Presbyterian's love of order, which was to be seen in his administrative life, but was equally to be seen in his cherishing of the Book of Common Worship as an aid to orderliness when men speak to God or wait for Him to speak to them. No man knows with what words he prayed in secret, but when he prayed with the people, the words and his tone affirmed that God was listening.

He dared ask of his Heavenly Father the special gift that death would come to him as it did, suddenly, finally, translating him immediately from the full vigor of his task to the very presence of the God who gave him his life and made it good.

He asked also that death should come to him at home, in the midst of the family he loved and whose love for him afforded many an anecdote, but the gift was given in a different and special way. He died two hundred miles from home and family, but it was in a city where he had been pastor of the people of God, and it was home.

He died in the midst of men who were discussing, indeed debating, the best means of serving God and doing justice among men in the Presbyterian family. And this too, for Claude Conley, was home.

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

CONTINUING

The Presbyterian AND The United Presbyterian

CONTENTS FOR JANUARY 15, 1959

Meditation: **When Suffering Becomes Triumphant** — 6 — *Harold Blake Walker*

The American Church in Paris — 7 — *Mary Seth*
For more than 100 years it has served businessmen, soldiers, and diplomats.

Why Should the Church Speak On International Relations? — 10 — *Clifford Earle*
One of Christianity's perennial questions receives a thoughtful answer.

Destination India — 12 — *Carl G. Karsch*
A young physician and his family are among fifty-nine new church workers going overseas.

A Dining-Room Table — 16 — *Dorothy Westlake Andrews*
We didn't want the outdated piece of furniture. Then we heard its story.

The Space-Age Church: The Discontented — 19

Précis — 20

Brooks Hays: Still a Campaigner — 21

General Mission Program: **Touch and Go for '58** — 21

United Presbyterian Men: Ready for the Road — 22

Tall in the Wheelchair — 22

One Great Hour: Our Continuing Service — 23

Church in South Africa: **The Archbishop Returns** — 24

Business Administrator: Growing Church Vocation — 26

American Stores **Founder Leaves Millions to Church** — 26

Nothing in Common — 29 — *Priscilla*

Delinquency: Our World Reflected — 30 — *T. C. Cooke*

We've Been Asked — 32 — *Floyd V. Filson*

Children's Story: BB Gun or Bird Seed? — 35 — *Fran Frantz*

THE COVER takes us aboard the pennant-decked French liner "Liberté" in New York just before sailing time. Our subjects are Dr. and Mrs. Donald N. Wysham and their sons Douglas *(left)* and John. This attractive young family sailed two weeks ago on the first leg of a journey to India, where Don will join the staff of the Ludhiana Christian Medical College and Hospital. **Destination India,** page 12, tells something of the years of preparation before the Wyshams became United Presbyterian missionaries. Associate editor Carl Karsch also records in pictures some of their extensive pre-sailing activities.

Clifford Earle

Several lively controversies in the past few months *(see P.L., Jan. 1)* have brought up that perennial question, **Why Should the Church Speak on International Relations?** In basic Christian terms, Clifford Earle gives his answer to this question starting on page 10. Dr. Earle *(above)*, a former pastor in suburban Chicago, is the secretary of the department of social education and action, Board of Christian Education, United Presbyterian Church U.S.A. He has traveled widely overseas in the past decade.

Dorothy Westlake Andrews, author of **A Dining-Room Table,** page 16, is a Pittsburgh Presbyterian now transplanted to San Marino, California, where she lives with her husband and two daughters. Along with an active family life, Mrs. Andrews finds time to write children's books and to lecture about the art of story-telling. Four of her seven books for children have been published by Westminster Press. She is also a regular contributor to the Christian Faith and Life curriculum.

MEDITATION *by Harold Blake Walker*

When Suffering Becomes Triumphant

Although he was a Son, he learned . . . through what he suffered. (Hebrews 5:8)

THE Apostles' Creed notes bluntly that Jesus "suffered under Pontius Pilate." So far as the early church was concerned, the Master's suffering was not an error of mortal mind, an illusion, or a pretense. It was real and it occurred in a historical situation, "under Pontius Pilate," appointed by Caesar to rule in Jerusalem. The theologians who composed the Creed wanted that to be clear. Jesus suffered as we suffer. He shared human pain to the full. With sublime courage he met the worst with his triumphant best.

Anatole France, with characteristic pessimism, remarked that the history of man could be written in three words: "Born, suffered, died." Jesus saw more to life than that, but he was acutely aware of what de Unamuno, the Spanish philosopher, called "the tragic sense of life." He suffered, and he knew that suffering is an inescapable fact of human experience. Nevertheless, as the author of the book of Hebrews said of Jesus, "He learned . . . through what he suffered."

Let it be noted that the suffering of Jesus was not merely physical. He was crucified at Golgotha, to be sure. He was scourged, and he faced both the pain and the indignity of a crown of thorns. But, like all of us, he also endured mental and spiritual suffering. He felt the inward pain of misunderstanding, the agony of frustration, and the hurt of bitter opposition. He was crucified by the misunderstanding of his friends and the persecution of his enemies before he met death on the cross. He ran the whole gamut of human suffering before he was "dead and buried."

There is a hint of the experience of Jesus in the comment of Trevor Huddleston, whose struggle for justice in South Africa is a classic of Christian courage. Like Jesus, Father Huddleston has met the misunderstanding of his friends, the frustrations of deep prejudice, and the bitter opposition of those whose interests are at stake. "I am in the process of dying," he wrote, "in the process every hour." It was so in the experience of Jesus. He died a little when James and John asked for the chief seats in the Kingdom. He winced with the pain of a crucifixion when Peter wanted him to play safe. "Get thee behind me, Satan," he cried to the Big Fisherman.

We say sometimes that "I died a thousand deaths." In truth we do. Jesus died a thousand deaths on the road that took him from Bethlehem to Calvary. He died a little when the Holy City rejected him. "Jesus wept" over Jerusalem. He died a little when Peter denied him and again when he sent Judas on his way, saying, "What you are going to do, do quickly." Like the rest of us, as we face life with its hurts and frustrations and disloyalties, Jesus "died a thousand deaths." Jesus suffered in the days of Pontius Pilate.

I dare say that mental suffering often is more trying than physical pain. The body's pain can be dulled by drugs, but there is no anodyne for tortured minds, wounded by the blows of foes or loving friends. But even in the face of mental anguish, Jesus could say with keen understanding of our human predicament, "In the world you have tribulation; but be of good cheer, I have overcome the world." He was not defeated by the inner pain he felt. He "suffered under Pontius Pilate," but "he learned . . . through what he suffered" and taught us how to suffer triumphantly.

You and I cannot choose whether or not we shall suffer either physical or mental pain. Like Jesus, the only choice we have concerns the question: "What shall we do with our suffering?" Jesus kept his suffering in perspective. Notice, if you will, that the hurt Jesus felt never centered in himself. When he knew Peter would deny him, Jesus suffered not because his own ego was threatened by Peter's disloyalty, but rather because of what Peter would do to Peter. There is no hint of self-pity in the Master's words to his disciple. On the contrary, Jesus said, "I have prayed for you, Peter."

Suffering that turns into self-pity can't be endured; but suffering that looks outward toward the need of others becomes creative. Jesus made that clear in his magnificent prayer during the last days of his life when he said to the multitude that he dedicated himself for their sakes. So far as Jesus was concerned, what happened to him was incidental to what happened to others because of him. He was thinking, not of his own hurt, but of the inner pain of others. He suffered most, not because Peter and Judas were disloyal to him personally, not because the Pharisees opposed him, not because the multitudes turned away from him, but rather because he felt their need for God and the pain of their loss.

The secret of the Master's triumphant suffering is in the fact that he found the power and the love of God at the point where his own spiritual need confronted the need of others. There is a suggestion of the Master's experience in the old-fashioned street lights of my boyhood. In the lights were two carbon sticks reaching toward each other, with an electric arc leaping from one carbon to the other, creating light and heat. So, as the need of Jesus reached out to the need of others, both Jesus and those he touched found the light and the power of God.

Jesus "suffered under Pontius Pilate." But notice, if you will, that Jesus volunteered to suffer. That is to say, he deliberately made himself vulnerable. He challenged the spiritual axioms of his society in the name of human freedom and dignity. He elected to suffer for the truths that make men both free and good, in scorn of the consequences to himself. He took it on himself to reveal the will of God for human life and society.

Obviously, when Jesus took it on himself to reveal the will of God in human life and society he made himself vulnerable to suffering, but he also made himself invulnerable to defeat. He was crucified, yes, but when his enemies crucified the Master, they also crucified God, God's truth, God's love, God's justice, and God's way revealed in the sublime wonder of the human life. But the crucifixion was not the end. The purposes of God cannot be stopped by a cross. As Paul said, "If God is for us, who is against us?" Jesus was invulnerable to ultimate defeat, for, "under Pontius Pilate," he suffered for the values that are rooted in the nature of God himself.

The American Church in Paris

for more than 100 years has served businessmen, soldiers, and diplomats

by Mary Seth

A tourist visiting the American Church in Paris might see little difference between it and any number of U.S. churches. Its style, fifteenth-century Gothic, has been used again and again. Its congregation is unmistakably American.

There is one salient difference, however, which has provided its pastor, the Reverend Dr. Clayton Williams, with a nickname. He has been called

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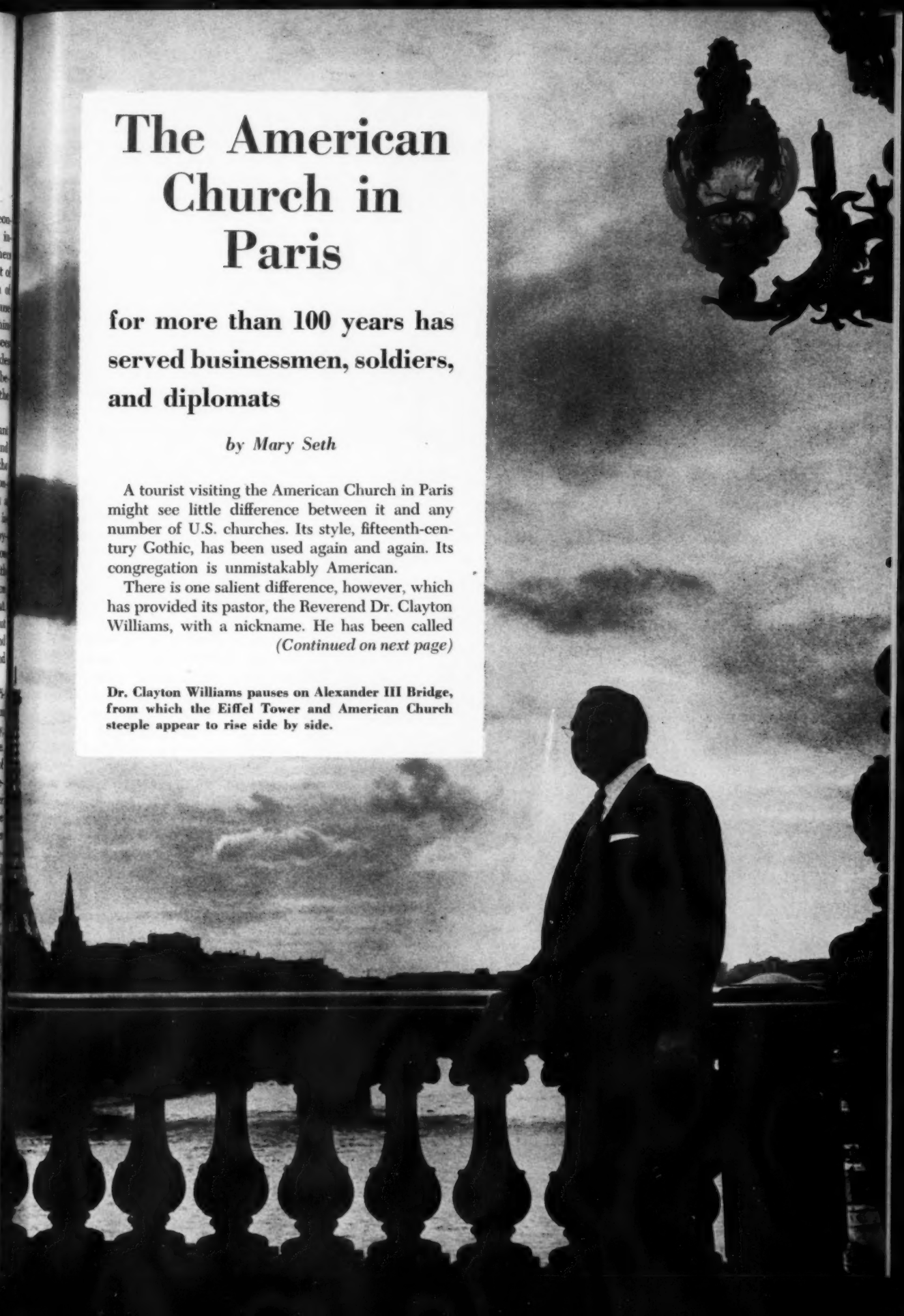


Dr. Clayton Williams pauses on Alexander III Bridge, from which the Eiffel Tower and American Church steeple appear to rise side by side.

THE AMERICAN CHURCH IN PARIS

Newsgirl sells *New York Herald Tribune* to congregation leaving American Church on Sunday morning. Both the newspaper and church are vital parts of Franco-American freedom and life, according to American ambassador Amory Houghton.

"the minister who's always saying good-by." Members of the American Church are businessmen, military personnel, and diplomats stationed temporarily in France with their families. Every week a few of them pack up and leave, and a few prospective members move in. This results in an almost completely new congregation every two to three years.

Once the tables were turned on Dr. Williams, and he found himself leaving Paris with no time to say good-bys. It was 1940; the German army was outside the city. The American pastor drove all night in bumper-to-bumper traffic to deliver a fleeing family safely to a town below the Loire River. Then he turned around to get another carful. But after this second trip the Germans had arrived in Paris, and he was refused admittance.

Picking up his family in southern France, Dr. Williams returned to America, where he immediately began raising funds for war relief. At the same time he served as pastor of the Seventh Presbyterian Church in Cincinnati, Ohio.

Before too long he was back in France with quantities of vitamins and sulfa drugs. In 1941 he crossed Portugal and Spain with two loads of rice, sardines, clothing, 500,000 cakes of soap, and other supplies for refugee camps and prisoners of war.

Dr. André Trocmé, at that time Presbyterian pastor at Le Chambon-sur-Lignon in southern France, likes to describe the arrival of some of these supplies in a station wagon driven by Dr. Williams. "He drove up with things we hadn't seen since the invasion—food, clothing, and soap, especially soap. He looked like Santa Claus. You know he really does with his round face."

But even without a regular pastor, services were held in Paris' American Church every Sunday during World War II, just as they had been throughout World War I.

Nazis occupied the five-story church house which adjoins the church, but they did not prevent the services, which were attended mostly by elderly American and English residents who had not been placed in concentration camps. When the Germans suspended railroad service, acting pastor André Monod walked round-trip from Saint-Germain-en-Laye to Paris, a total of thirty miles, to conduct services.

Before this now-famous church on the Quai d'Orsay was built, the ground on

which it stands, halfway between Napoleon's tomb and the Eiffel Tower, had certain American associations. It was here that the bodies of Huguenots thrown from the Pont Neuf at the time of the massacre of St. Bartholomew's Day were washed aground. Many of the Huguenots who escaped later came to America.

Across the street from the church stood, until recently, the tavern of the Swan, which had been built by Henry IV as a hunting lodge. One night during dinner in the tavern, Beaumarchais, Benjamin Franklin, and young naval officer John Paul Jones concocted a plan for the purchase of a vessel (the "Bon Homme Richard") to be presented to the American colonies as a fighting vessel in the revolution against the English.

So far as is known, American Protestants first met in Paris for worship at the apartment of merchant Samson Wilder, one of the many representatives of business firms in New York, Philadelphia, Boston, and Baltimore, who sought European trade early in the nineteenth century.

Later services were held in the Church of the Oratory, one of the buildings turned over to the Protestants of Paris in 1811 by Napoleon, who was impressed by the principle of religious freedom established in the United States.

Not until 1857, however, did the American congregation have a home of its own. At that time, the Reverend Edward Norris Kirk, with $46,000 raised in America and France on behalf of the American and Foreign Christian Union of New York, built a church at 21 Rue de Berri, just off the Champs Elysées.

"This is the first church," he said, "the citizens of our republic have erected in Europe . . . here she says to her absent sons, 'Remember the God of your fathers and honor Him among strangers.'"

Dr. Kirk, a Congregational pastor from Boston, also made it quite clear that "the services are to be Christian, simply and purely Christian. That is, they are to be evangelical, but never denominational."

While the American Church has had ministers of many denominational affiliations, it has never deviated from Dr. Kirk's ultimatum. Probably the first truly ecumenical church in Protestantism, it has always opened its program of ac-

(Continued on page 33)

During visit to Paris, Frances Bland of Smith College attended services at American Church, before going to Geneva to spend junior year studying government.

Servicemen on leave in Paris from Greece, Turkey, or other parts of Europe find inexpensive billets at American Church. Last year 12,000 men were accommodated.

WHY SHOULD THE CHURCH
ON

One of Christianity's perennial

THE current controversies about recognition of Communist China, disarmament procedures, and nuclear testing give special point to the question of the role of the churches in international relations.

Is a church living within its calling when it comments on world events? Should it call upon its members to support public policies that seem in accord with Christian teaching, or offer counsel to agencies of government with respect to international issues?

A GOOD place to begin in arguing Christian responsibility in the social field is to say that anything that affects persons is properly a concern of the churches. Such episodes as the recent Quemoy and Middle East showdowns, the Berlin situation, and undoubtedly others not headlined, contain disastrous possibilities for the peace of the world and for the well-being of multitudes of men and women, including ourselves. These events are bound to be of great moment to all Christians who have sober regard for what the New Testament says about the importance of persons and the law of love in human relations. International affairs, in terms of what they do to people, emphatically should be a proper concern of the churches.

We must realize, of course, that what happens to persons is a concern which churches share with all sorts of secular groups. In this approach there is no clear clue to any unique or special role for the churches in dealing with social issues.

We can go on to declare a deeper reason for the churches' concern with international relations—the Christian affirmation that God is acting in the affairs of men and nations. He is not an absentee ruler. His will, his desire, is a factor in every decision of government, in every event that shapes and gives direction to history.

Whether they know it or not, and regardless of their faith or lack of it, the men who influence foreign relations are confronted constantly with the need for choosing between God's way and other ways. In international affairs, as in other social fields, our human decisions stand under judgment, not the judgment of a set of moral principles, but the judgment of the living God. The churches not only have a right to be concerned; they have a high obligation to turn the light of God upon all aspects of international life and to call the nations to obedience.

We are bound to acknowledge, however, that the churches are imperfect and uncertain instruments of the divine purpose. How often they speak with divided voices on all sides of an issue, or, worse yet, do not speak at all when the issue is controversial—that is, when certain church members may be expected to disagree.

The trouble is that churches are made up of people like ourselves and display our own liabilities and limitations when it comes to fulfilling God's intention. No man, in or out of the churches, is so wise in things human and divine that his understanding of God's will is perfect. And none, not even the best of Christians, is so good that his devotion to God's will is unqualified.

This brings us to still another reason, deeper than the others, for our common Christian concern with world affairs: we are all involved in the disobedience of our age. We believe it is God's desire that nations should be at peace, that they should be fair and generous in their dealings with one another, that they should have mutual respect for truth and order, that they should cooperate in protecting and enhancing the rights of all men. Any lack of resemblance between these goals and the cold war is a measure of man's waywardness. When international relations go bad, a degree of responsibility rests upon every citizen, every institution. There is no discount or exemption for churches. Indeed, for a church to pretend to be above the angers and rivalries and strivings that beset international relations is in itself a form of faithlessness.

So let the churches speak and act, not in arrogance as though they had access to wisdom not available to diplomats and political scientists, but in true humility, for we all stand under condemnation, and only God's grace can save us from the consequences of our own folly.

IN regard to the tangled social and political issues of international life, the role of the churches may be described as including the following functions.

1. The churches have a unique prerogative to interpret the actions of God in the varied dealings of the nations with

CH SPEAK ON INTERNATIONAL RELATIONS?

nial questions receives a thoughtful answer

BY CLIFFORD EARLE

one another. The unfolding of God's purposes is to be discerned in the critical events of our day, sometimes clearly, sometimes obscurely. These events manifest also man's waywardness and disobedience and, in their aftermath, both the judgment and the mercy of God. All this is revealed when the behavior of the nations is exposed to the light of God's truth. Here the churches have a prophetic role that accords with their very reason for existence.

2. A never ceasing duty of the Christian church is to remind men in places of power and influence of their accountability to God in seeking justice for everyone. The New Testament teaches us to regard civil authorities as being "instituted by God," as "ministers of God," as God's servants in rewarding good conduct and punishing evil doers. We hold that governments exist by God's grace and that their purpose under God is to order men's relationships with one another so as to secure the rights and enhance the lives of all. The men whose decisions help to shape the course of international events need to be told of the high expectations to which they are called, of their duty to serve the common good, of the true source of their authority, of the judgment under which they stand.

3. The churches have a responsibility to point out some of the implications of the unity and growing interdependence of the human family. For example, "national interest" (to which all government servants are bound) can no longer be interpreted in terms of narrow nationalism or immediate results. We realize more and more today that the valid "interests" of our country are served when people anywhere are given greater freedom and opportunity. This is not soft idealism; it is hard-headed realism. It squares with both enlightened economics and Christian teaching.

4. The Christian Church has an obligation also to reveal to all men their true nature, to remind them of their powers and of their limitations. We see in man an awesome capacity for both good and evil. In the present world, where a local event like Little Rock causes immediate international repercussions, man's power is at once ominous and glorious.

5. Certainly the churches, perhaps more than any other institution, should give expression to the universal yearning of all men for justice and freedom. Usually this means supporting programs and policies in the international field that accord with a standard such as the Universal Declaration of Human Rights. Sometimes it becomes necessary for the churches to address themselves to specific situations in which the goals of justice and freedom are denied. If this is required, let the churches speak and act with courage and faith. To be silent is to be disobedient.

6. The churches' high privilege is to be the surrogate of the afflicted and oppressed who are without spokesmen or lobbyists in places of authority and decision. There are millions of refugees in the world today, homeless and unwanted, who have no special pleaders in the halls of government. Children around the world who lack adequate means of health and education are not organized and wield no political power. For such as these the churches can assume the role of advocate, interceding for them with the leaders of public life, calling upon the nations to support such programs as those of the specialized agencies of the United Nations serving various kinds of human need.

7. An important function of the churches in the international area is to condemn the human folly that seems to make necessary the building of weapons of mass destruction which threaten to despoil the earth's riches and to destroy our civilization. Makers of public policy may say that the present world situation requires extraordinary defensive measures, but political necessity alone never made right anything that is in itself wrong. The churches betray their vocation when they subordinate social responsibility to expediency. Indeed, we believe that persons of sense, whatever the present "realities" may seem to dictate, want the churches (and have the right to expect them) to speak fairly and fearlessly to this most critical issue of our time.

8. The churches may be expected also to give strong encouragement to policies of government that accord with what we believe to be God's purposes in the world. Sometimes (indeed, more often than otherwise) these policies run into bitter opposition. Perhaps the most useful role the churches can play in the field of international relations is that of giving heart and courage to men in public life who promote "the things that make for peace" among the nations.

Washing machine is only major appliance Wyshams can take. They would have liked an automatic washer, but purchased wringer-type since it would probably be easier to repair.

DESTINATION India

A young physician and his family are among fifty-nine new church workers going overseas

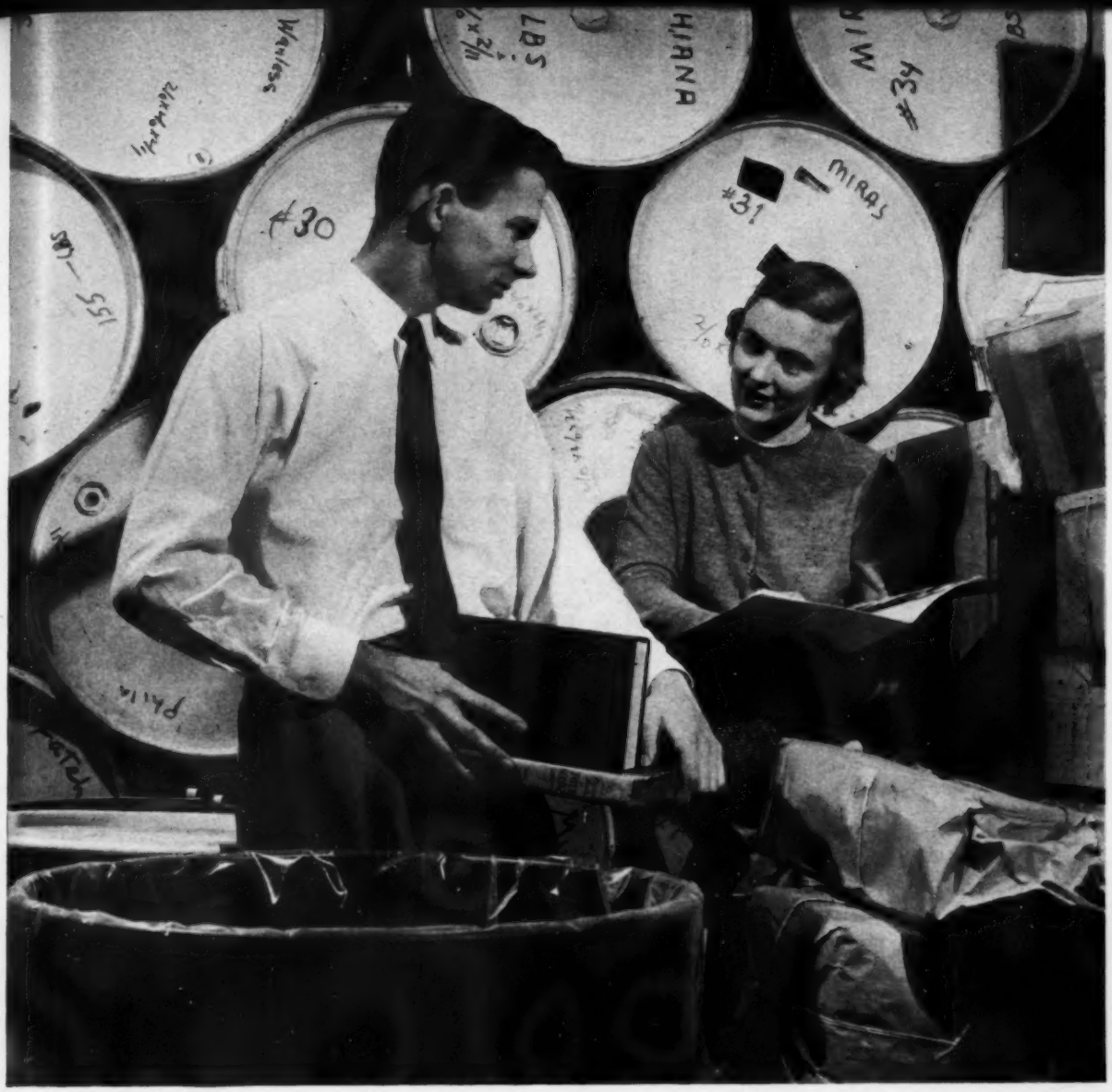
Photographs and text
by Carl G. Karsch

A promising young American doctor and his family sailed two weeks ago on the first leg of the journey to his new practice in Ludhiana, India.

Doctor and Mrs. Donald N. Wysham, members of Madison Avenue Presbyterian Church, New York, are among the first of a new group of fifty-nine United Presbyterian missionaries and fraternal workers to leave for their overseas duties. The group, commissioned recently by the Commission on Ecumenical Mission and Relations, includes teachers, doctors, dentists, nurses, agriculturalists, and ministers. They will soon join 1,335 others serving through The United Presbyterian Church U.S.A. in forty-one nations abroad. *(Continued on page 14)*

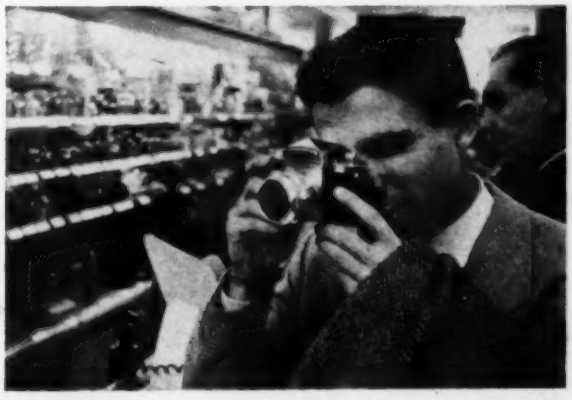
Adding to library of medical books, Don tours bookstore purchasing latest volumes. He is taking thirty textbooks and has arranged to have medical journals forwarded.

Three-year-old John cries as Don gives him vaccination. In series of three shots, family was immunized against smallpox, typhoid, cholera, yellow fever, tetanus, polio.



In basement of church headquarters building, New York, Don and Dorrie itemize clothing, household goods for Indian customs declaration. Plastic liner of barrel *(foreground)* prevents mildew. Barrels stacked at rear belong to other missionaries.

Dorrie, who enjoys fishing, inspects new rod. In India, Wyshams plan to fish and hunt in order to supplement a meat diet otherwise limited to chicken and goat meat.



Don purchases a new camera to make slides of hospital life to show to congregations who support his work. He can also use camera to photograph research specimens.

At lecture, Wyshams hear Dr. Donald Black, of Commission on Ecumenical Mission and Relations, tell group of missionaries to live simply overseas, not as "wealthy Americans."

Commissioning service follows six-month course, which includes study of the Bible, modern missionary techniques, Christian churches overseas, nationalism, and Communism.

DESTINATION INDIA

The Wyshams are representative of today's missionary family. They are young (Don is thirty; Dorothy, twenty-nine), have two sons (Douglas, four, and John, three), and are well trained professionally and as ambassadors to overseas countries. In addition, they possess a determination to demonstrate their faith in a country where Christianity is a minority religion, an aim that each has had since high school years.

In 1949, following graduation from Princeton University, Don spent six months as hospital attendant aboard the SS President Wilson on the Far East run. During a visit to a Chinese port, Don flew to Canton for an overnight visit with Dr. Frederick G. Scovel at the Presbyterian Medical Center. Dr. Scovel took him on a tour of the poverty-stricken area of the city in which the clinic was located. "I saw the small operating room and was amazed to see what a missionary doctor could do with limited facilities," Don says. Through a microscope Don was shown the abnormal blood cells of a girl who had leukemia. Next day before leaving, Don was saddened to hear the girl with leukemia had died during the night.

Don came home and enrolled in the freshman class at Harvard Medical School. During his freshman year, he met Dorothy Perkins, a freshman at Wellesley. On their first date, Dorothy, daughter of an Episcopalian rector, told of her ambition to teach abroad at a mission school. He revealed his intention of serving as a doctor-missionary. Don and Dorrie (as he calls her) fell in love and were married at the end of his second year of medical school.

Graduated in the first third of his class at Harvard, Don received an internship at Massachusetts General Hospital in Boston. He was drafted midway in his residency and served two years with the United States Public Health Service. In Seattle, Don supervised a team of doctors seeking to eliminate the causes of communicable diseases among mothers and babies in hospitals. Several articles based on his research pointing toward a solution of the problem were published in medical journals.

Success in the field of research caused Don to question his plans of serving overseas. "For a while I wondered whether I could contribute more to medicine by remaining in research in this country." Doctor-colleagues reminded him that even a few years abroad would remove him from the circle of medical attention, thus practically ending opportunities for a research career. Others said he was foolish to abandon a financially rewarding future.

Some friends admire what they believe is the Wyshams' "adventuring spirit." The attractive couple, however, have no romantic illusions. They are impressed with a single fact: India, in a crucial phase of development, is in serious need of village doctors who are also Christians. "If we can instill a sense of Christian understanding in the doctors we help train," say the Wyshams, "our lives will have been well spent."

Don can't be certain what tipped the scales in favor of a missionary career. Perhaps it was the twenty-four hours at Dr. Scovel's center in Canton, an experience which greatly impressed the young doctor-to-be. Coincidentally, perhaps providentially, the Wyshams' arrival in Ludhiana will enable Dr. and Mrs. Scovel, transferred to India after the Communists invaded China, to retire after thirty-nine years of missionary service.

Couple leaves chancel of First Presbyterian Church, New York, after receiving certificates as United Presbyterian missionaries. First term in India will be five years.

Family reunion at a reception followed the commissioning service. Don's father *(center, at rear)*, Dr. William N. Wysham, is Commission secretary for interchurch services.

Before leaving for anniversary service, Dorrie takes time for a bedtime story with Douglas *(left)* and John. In India, Dorrie and Don will see boys only during vacations from school, which is located in cooler foothills of Himalayas.

How could my husband and I discourage the elderly lady from giving us the outdated piece of furniture? Then we heard the tale of

A Dining-

Looking at the obviously outdated and mutilated round dining-room table, I wondered how it would ever fit into our modern room of rose velvet furniture, gold thread draperies, and wall-to-wall carpeting.

"What do you think of it?" demanded my eighty-five-year-old friend, Mary Shawhan. "Can you use it? Don't want to give anything away to anybody who won't make use of it. Thought of you the first thing when I decided to part with my table."

Before I had a chance to say the right thing, my husband said, in a weak attempt at humor, "You can't hardly find them no more." But this George Gobelese was wasted on a woman who refused to own a "brain-weakening television."

"Take it apart," Mrs. Shawhan suggested abruptly, "—but remember which screw goes where. So you'll know how to put it back together again when you get home."

My husband gave me *that* look and began to take out the screws and bolts, dumping them into a paper sack. His actions clearly showed me he never had any intention of assembling this monstrosity.

As he worked, I looked around the small room. There was very little left in the way of furnishings—an upright piano, with a music case laden with much-used music; a mahogany day bed, covered with a faded afghan; an iron bed, fitted with a crank, that reminded me of the years she had cared for an invalid husband; a rocking chair. This was all that was left to speak of the sixty years or so of a really good married life.

I spoke gently, then remembered that I had to shout the words I was attempting to say. "Mrs. Shawhan, I want you to know how much I appreciate your thinking of me."

But she didn't hear the words. She was patting the top of the table gently. "I wanted someone special to have this table. It's played an important part in my life, and while my life is almost over, there's lots of life left in this table yet."

Staring straight ahead, Mary Shawhan fitted herself slowly into the rocking chair. Then she started to rock rhythmically and to talk slowly—to herself.

I motioned to John to stop unscrewing the legs of the table, and we listened—listened to a woman, the like of which there will never be another.

"Hundreds of people have eaten from this table," she began. "Hundreds, little children and old people, and I have welcomed them all. But especially the little ones. They talk about children having no manners today. Why,

Room Table

by Dorothy Westlake Andrews

over fifty years ago they didn't have manners either without some guidance. I used to have the neighborhood children in every Saturday afternoon. Made them come in spick and span. Had to have their faces washed, and their nails clean, and their hair brushed. I examined them at the door, and sent them home if they hadn't learned to take care of themselves.

"Before I fed them, I told them stories—good stories. Some I had read from books—good books. Some I had made up. And I read them poetry. And I didn't stop even though they wiggled and squirmed, for I knew that the gentle flow of the words would seep through, and some night when they couldn't sleep, they would hear the words again, encircling them like a blessing. And then I fed them, but not before we bowed our heads and thanked our God. And I fed them homemade ice cream—not icy whipped packaged stuff that isn't good for man or beast. And the cookies were big, and sugar-topped, and baked with the heart.

"And then I made them say, 'Thank you.' Made the girls and the boys take my hand and say, 'Thank you for a very nice time.' And I would answer, 'You're welcome. I enjoyed your visit. Please come again.' And they did. Again and again. Right here, they sat at this very table. Now they're grown and have children—some even grandchildren—of their own, and still they come.

"Our church was organized at this table. Twenty-six people sat around this table, and we ate together, and prayed together, and asked God's guidance as we made plans to start a church. Now there are two thousand members in our church, but we started it right here, over chicken and dumplings. Homemade dumplings.

"But most important, our family sat at this table, not just when we had company, but morning, noon, and night. We sat together, the four of us, sharing our dreams, our worries, our fears, our blessings. We had our worship here, not just on Christmas, but every day.

"And when the depression came, the table became my place of business." She turned abruptly to my husband. "You're a businessman, aren't you? Need a big fancy office, don't you?

"Well, this room was my office . . . this table was my desk. I packaged enough herbs on this table to supply the best hotels in the country."

I waited to hear this success story of all success stories. But Mrs. Shawhan was silent, and I knew she was thinking of the bedridden husband she had supported, thinking of

"The Community Presbyterian Church of San Marino started right here, around our dining-room table, over chicken and homemade dumplings."

When Mrs. Mary Shawhan celebrates her ninety-first birthday this month, she will also observe her eighty-first year of active churchwork. Both her father and grandfather were ministers, and at age ten she started to make church calls. At age seventy-five she organized the nursery for the San Marino, California, Community Presbyterian Church. Since her husband's death a few years ago, her whole life has been devoted to her beloved nursery. Mrs. Shawhan spends one day a week getting the classroom ready, Sunday morning with her youngsters, and the rest of the time reading the most recent psychology books.

A Dining-Room Table

CONTINUED

the depression days when she suddenly realized that while people loved the flowers she grew in her garden, they needed something to eat, not smell.

"Tell my husband that story," I gently prodded her. "Tell him about your garden."

"Humph," she snorted. "It really wasn't much of a garden, just corn and beans and carrots. But you could eat them—not just smell them. One day a very wealthy woman called me on the phone. Said she was on a diet and could only eat fresh vegetables, and would I bring her some."

Mary Shawhan chuckled. "I dressed myself neatly, and went to her elegant house with my vegetables. She made me sit on a pink satin chair. But I was glad I went. She showed me a tarragon plant she had brought back from Vancouver. And do you know . . ." Mary stopped talking and pointed a finger at my husband. "Do you know I stopped on the way home and bought every possible herb I could find in Pasadena. Planted them all the next day, and when they came up, I didn't know one from another.

"But I soon found out by trial and error. I supplied every hotel around here with herbs for seventeen years. The most famous chefs in the country used my herbs. Wouldn't cook without them.

"But it was hard work. Real hard work. Many a time I sat until two in the morning, packaging the herbs at this very table. And then I left at half-past five to deliver them. I came back home twelve hours later to a cup of good hot tea at this very table. It was hard work, but it was good work."

Suddenly Mary stopped rocking, and talking. The room was quiet, but I kept hearing pounding reproaches within myself as I thought of our mealtimes, hurried ones on a too-small pink wrought-iron table that discouraged lingering; of the individual desks in individual bedrooms that possibly encouraged concentration, but discouraged with a finality all possibility of family fellowship, of a mutual sharing time.

I thought of the TV trays we used for our church meetings—so that people could conveniently be fed wherever they happened to be sitting at the close of the meeting. I decided I liked Mary Shawhan's way better.

I looked her right in the eyes as I said, "Thank you. Thank you for my beautiful table. We'll use it, I promise you. And we'll love it."

"I know you will," she smiled, and her answer was like a bond between us.

I looked at my husband, but he was busy picking up the legs of the table. "We'd better leave now," he suggested, "for I want to get our table assembled before dinner." And his voice had a challenge in it I would meet.

NEWS

The Space-Age Church: The Discontented

How is the Christian Church going to survive in the space age? What does Christianity have to offer the unbeliever today? Why are we in such a mess –why isn't God helping us out? As Western civilization entered another calendar year, rank-and-file Christians throughout the world were asking themselves these questions and many others.

This general era of discontent on the part of many churchgoers is being shared by church leaders, too. In the last quarter of 1958, an avalanche of criticisms and challenges has tumbled out of church meetings in every section of the Western world, and in particular North America. It was as if churchmen in America had suddenly looked into a mirror and were grimacing at what they saw.

The main topics seemed to be: misused wealth; lack of unity; and wasted effort.

Dr. Leslie E. Cooke of Geneva, Switzerland, a secretary of the World Council of Churches, told America's United Church Women that if Western civilization is to survive, it must fill the empty stomachs of the world before it preaches about freedom.

"The right to vote," said the British churchman, "is little consolation for a man who has no freedom except to starve." He warned the women that the peoples of Asia and Africa wanted economic betterment and would turn to those who promised it first.

Dr. Sheldon E. Mackey and Dr. Robert W. Spike of the United Church of Christ reminded a group of United Church members in the Northwest that faith cannot be bought.

"Are we more impressed with the fact that churches in America are spending millions of dollars to construct, refurbish, and enlarge their facilities," Dr. Mackey asked, "than we are by the purpose for which these same buildings are intended to be used?

"Is there not some strange distortion," he continued, "which leads us to spend time, energy, and material resources building monuments and temples to our faith, while we take so little time, make such small effort, and give so pitifully little to the sharing, teaching, witnessing by which the wondrous wealth of our faith is made the riches of life for all men?"

Dr. Robert W. Spike declared that the greatest danger of the church in these days "is being beguiled into thinking the world is really on the side of the Christian gospel."

He described the "enemy" of the Christian Church as "the self-indulgent, sensation-seeking, cultural drive which threatens to take first place in the affections of Americans often mouthing religious and moral platitudes but cynically believing that all things can be bought for a price—even religious faith."

On the subject of unity, The United Presbyterian Church's Dr. Hermann N. Morse last month told the National Council of Churches' home mission assembly that unless churches keep up with revolutionary changes in population, many "face extinction or the danger of a socially sterile ministry, doing well what no longer needs to be done.

"The nature of present objectives demands a strengthening of cooperative processes," Dr. Morse said. "We need common understanding, common policies and strategies, common resources for research and specialized service, and mutual reinforcement in all our work."

On the world mission side, Dr. Virgil A. Sly, Disciples of Christ mission leader, told the National Council's overseas mission assembly last month that intrachurch divisions are hurting the Christian cause.

"Our inability to avoid the tensions which arise between us and our missionaries and between the missionaries and the nationals overseas brings us to further evidence of our resistance to complete commitment to dominant Christian love within our relationship," he said.

"The divisions within the body of Christ's Church reveal our slavish adherence to traditional practices and our tenacious clinging to our particular revelation of Christian truth," Dr. Sly

Deep beneath the arctic ice, United Presbyterian Chaplain Elwin N. Sire *(left)* pronounces benediction following service aboard pioneer atomic submarine "Nautilus."

PRÉCIS

■ **WATCHMAN ON THE JOB**—When the Soviet Union sent its note proposing that Berlin be made into a demilitarized free city, Berlin's Bishop Otto Dibelius *(see P.L., Dec. 15, 1958)* spoke out from his pulpit against the whole notion. "God wants free men," he said, "and no slaves, because faith can develop only where men can decide freely.... If conditions are to be 'normalized' as alleged in the Soviet note, one must not bring new misery and grief upon the people, but rather give back to Germany peace, unity, and freedom." The sermon, which the Bishop delivered from the pulpit of St. Mary's Church in East Berlin, received swift attention from the top Communist propaganda organs in East Germany. The Reds' chief paper, *Neues Deutschland*, called Dibelius "the NATO Bishop." It claimed there was no room in Berlin for "his propaganda in service of the Adenauer party and its atomic war plans." The Bishop, who has no party affiliation, was also accused of taking "orders from his party chief—Dr. Adenauer." Ever since last summer, when Dibelius declined to associate himself with a group of Evangelical church leaders who objected on moral grounds to the West German government's decision to accept nuclear weapons from its allies, he has been under increasing attack by the Communists.

■ **WORKING TOGETHER**—One of the significant factors in the growing relationships between Pittsburgh-Xenia and Western Seminaries in Pittsburgh *(see P.L., Jan. 1)* is a professor exchange which has been going on since the fall. Pioneers in this exchange are Dr. Gordon E. Jackson of Pittsburgh-Xenia and Dr. Robert C. Johnson of Western. Dr. Gordon has been lecturing on the theology of Christian education at Western; Dr. Johnson, on contemporary theology at Pitt-Xenia. During the second semester, Dr. E. A. Smith of Western and Dr. J. H. Gerstner of Pittsburgh-Xenia will swap campuses to hold forth on their common specialty, church history.

■ **AIR ACADEMY CHAPEL**—The controversial chapel for the Air Force Academy in Colorado Springs will be finished during the summer of 1960. It will feature seventeen 150-foot aluminum spires alternating with panels of stained-glass. It will contain three naves: one for Protestants, seating 900; another for Roman Catholics, seating 500; a third for Jews, seating 100. Despite the denunciations in Congress and elsewhere (some Congressmen said it was "pagan," others that it was "just plain ugly"), the chapel's design will be substantially the same as the original.

■ **BRAVE NEW CHURCH**—A new Lutheran church described as "the most original in Norway" was recently completed in Oslo. Built over a block of stores, it has a soft-drink fountain under the organ loft, a large safe under the concrete altar, an aquarium in the walls of its porch.

● At the Massachusetts Baptist Convention a new device was placed on the speakers' lectern. In full view of the audience it flashed a green light from the start of a speech, turned white when the speaker had two minutes left to go, burned red as soon as he began to exceed his time limit.

■ **"HAWK" MAKES A MARK**—Some 600 of the nation's motion picture theaters have now screened "The Mark of the Hawk," commercial film undertaking of The United Presbyterian Church U.S.A., since the New York première last spring. "The Hawk," filmed in Technicolor, is the first film since "Martin Luther" to be produced for commercial distribution by a U.S. denomination. The Methodist Church is now a cosponsor of "The Mark of the Hawk."

■ **CHRISTMAS-CARD TREND**—For the first time religious Christmas cards outsold the traditional nonreligious cards, a wholesale distributor in Pittsburgh reports. Religious cards accounted for 65 or 70 per cent of his total sales. "I guess," he said, "people just realize whose birthday it is."

■ **SIGNS OF OUR TIMES**—The Church of Central Africa (Presbyterian), which was founded by the Church of Scotland, is being handed over to Negro African control. It will become completely independent. Said a spokesman for the Church of Scotland Mission: "We are now at the stage of integrating the Mission and the Church. The Africans must be given an opportunity to form a strong Church and not to lean on us."

● In St. Louis, Missouri, the Churchmen's Brotherhood of the Evangelical and Reformed Church and the Laymen's Fellowship of the Congregational Christian Churches announced plans for a national Lay School of Theology.

(Continued from page 19)

declared. "Thus, in a world trying desperately to find unity, we add to its segmentation."

On the subject of a broader Christian unity, the retiring president of the Canadian Council of Churches accused divided Christian groups of "tearing the seamless robe of Christ" and labeled their divisions "a scandal and a disgrace to the cause of Christ."

Dr. Emlyn Davies, pastor of Yorkminster Baptist Church, Toronto, told the Council's twelfth biennial meeting in Winnipeg that it was a "monumental absurdity" that more than 150 Christian denominations in North America should each claim to be, in some measure, more faithful than the others to "the primitive church."

"What is tragic," he declared, "is that all the Christian communions, from the wealthy, politically-minded Roman Catholic Church to the strangest and most insignificant Christian group, are equally involved." All "must carry the shame of our pride, our sin, our stubborn self-will and of our common denial of the fellowship of Christ," he said.

With regard to the American at home, Dr. Theodore H. Palmquist, a Methodist pastor in Washington, D.C., told a Chicago family life conference that Americans have allowed themselves "to be dipped in the paint of mass thinking and mass morale" until their lives are without "depth."

"In this day of public relations we feel it is more important that we say the pleasing thing, rather than the penetrating thing," he said. "And life without depth becomes eventually unbearable. This is the plague of the American home."

New York Baptist leader Dr. George Lawrence put it even more strongly. In a Thanksgiving message he called America "a nation ridden by nightmares," and warned Americans to stop squandering time, energy, and brainpower "fuming and fussing over little things."

In addition he declared that one symptom of our trouble—the civil rights crisis—"stems from the tragic fact that, as a nation and as a people, we are suffering from a terrible nemesis of mediocrity, dying of ordinariness and perishing from pettiness. The devil has brainwashed us and keeps us from accomplishing big things and achieving greatness."

Brooks Hays: Still a Campaigner

Brooks Hays, the recently-retired Democratic Congressman from Arkansas, last month was speaking his mind on the subject of race relations in the South. As the elected representative of voters in the Little Rock area, Mr. Hays had attempted to calm a constituency in the center of the storm over school desegregation. His efforts cost him his seat in Congress *(see Précis, Dec. 1, '58)*.

Now, however, he was speaking to Baptist congregations in his capacity as president of the influential 8,000,000-member Southern Baptist Convention. This is what he had to say in part to an audience in Washington, D.C.:

"Baptist churches must allow their ministers freedom of the pulpit and the right to speak out on controversial issues. Congregations must not apply any pressures, social or economic, to seal the lips of their preachers. Ministers should remember they are God's men, not the congregation's. Theirs should be a ministry of reconciliation."

Mr. Hays added that he will devote the last five months of his term of office as president to filling speaking engagements, including a number in northern cities. "I am going to urge northern churches not to put too much pressure on the South, not to use force. The only way to solve these problems is by mobilizing our own resources in the South to see that justice is done. We need time to do this, and those who seek to force us to move too fast defeat the efforts being made on the local level."

In addition, he commented on the November election, in which he was defeated by a last-minute sticker campaign by segregationist Dr. Dale Alford. "I have not been repudiated. I believe that some day the people will change their minds and see that the principle for which I stood was correct."

Baptist groups throughout the South asserted their confidence in Mr. Hays. In Little Rock itself, the State Baptist Convention gave him a standing ovation before he addressed it. Convention veterans said the demonstration was unprecedented in Arkansas Baptist history.

Several state conventions recorded their gratitude in special resolutions. Kentucky Baptists voiced support of Mr. Hays for showing "unusual Christian virtues in difficult circumstances."

As the year ended, the election contest in which Mr. Hays lost to Dr. Alford had an ironic sequel. The House Elections Committee, which rules on the qualifications of its members, urged that Dr. Alford be barred from his seat until a thorough investigation of the election took place. The irregularities charged in the election, said the majority report, are such that it would be impossible to investigate them fully before the 86th session of Congress convened.

General Mission Program: Touch and Go for '58

At midnight on January 5, the books closed on 1958 congregational giving to the General Mission of The United Presbyterian Church U.S.A. The congregational total the church hoped to reach was $24,780,144. This was the estimated cost of the basic operating program to carry out the Mission of the church nationally and overseas for 1958.

It will be several weeks before the General Council's department of finance will be able to announce the official 1958 totals from the churches. There is a possibility, however, that the basic operating program will not be fully subscribed. Last month the church's department of stewardship and promotion reported that while most congregational giving through November increased by more than 8 per cent over the same period in 1957, the increase needed to reach the basic program goal was 12.3 per cent.

Despite this fact, several United Presbyterian U.S.A. synods surpassed last year's records through November.

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(Continued from page 21)

The over-all leader in expectation, actual increase, and monetary increase was the Synod of California. The synod estimated that it would increase its General Mission giving for 1958 by 21.7 per cent. Through November the actual percentage increase was 22.4. In terms of money, this was an increase of $252,315, by far the largest monetary increase reported.

Other synods which sent in more funds than they had estimated were: Indiana, Nebraska, North Dakota, South Dakota, Wisconsin, and Wyoming. Synods which increased their actual General Mission giving through November by more than 20 per cent included Arizona, Atlantic, and New Mexico, in addition to California.

United Presbyterian Men: Ready for the Road

Last March in Chicago, Illinois, the men's organizations of the United Presbyterian Church of North America and the Presbyterian Church U.S.A. joined formally together to form the National Council of United Presbyterian Men.

It was a fitting time for this move. Both groups were ten years old, and in two months their parent churches were to form a new denomination. The men's council was given a rousing send-off on its new course at the Chicago anniversary meeting. In May the Council of United Men was unanimously ratified by the uniting General Assembly of the new church.

Now, with 1959 here, the question arises: How is the new men's group coming along after almost a year of operations? From all indications, the past ten months have been extremely busy ones. President Lloyd Collins of Michigan has set a fast pace, and the Council's membership has gone past the 3,000 mark in local and area chapters. In the fall the Council staff published a concise, readable sixty-page manual for Council officers entitled "Mr. President. . . ." Scores of officer conferences and workshops have also been held. The real test, however, will come in February and March when United Presbyterian Men hold their first nationwide meetings.

This year more than 9,000 men from every state in the union and several overseas areas are expected to attend meetings in New York, Sacramento, Wichita, and Chicago. They will listen to valuable addresses, participate in informal "talk-it-over" sessions, and sing and worship together.

All of the gatherings will be on week ends and will begin at 10:00 A.M. on Fridays and conclude with 10:30 A.M. worship services on Sundays. The New York sessions are on February 13, 14, and 15; Sacramento, February 20, 21, and 22; Wichita, February 27, 28, and March 1; Chicago, March 13, 14, and 15.

Speakers will include Congressman Brooks Hays, president of the Southern Baptist Convention *(see page 21)*; Daniel A. Chapman, Ambassador of Ghana to the United States and Presbyterian layman; Carleton G. Ketchum, Pittsburgh businessman and United Presbyterian leader; Dr. Addison H. Leitch, president of Pittsburgh-Xenia Seminary, the church's oldest; and General Assembly Moderator Theophilus Mills Taylor, who will have just returned from an overseas journey.

Tall in the Wheelchair

The Reverend David Todd, pastor of the First Presbyterian Church, Parsons, Kansas, and Ted Day *(behind chair)* congratulate nineteen-year-old Robert Brandenburg on his recent election to a second term as president of the Student Council at Parsons Junior College, Parsons, Kansas.

In spite of handicaps—he was crippled by polio at the age of twelve – Robert Brandenburg has twice been named as the "boy who has done the most for the school."

Although Bob spent nine months in a hospital, followed by months at Warm

Springs, Georgia, he missed only one year of school. Problems of stairs, doors, and transportation are miraculously solved by his classmates, who vie for the honor of pushing his wheelchair.

Bob sings in his church choir; has served in many capacities in his Westminster Fellowship group; and has been secretary of the Student Christian Association at Parsons.

Many hobbies keep him busy, including electronics, photography, and typing. He uses one hand to type at the rate of fifty words a minute. He's also building a hi-fi set and learning to drive the family car with hand controls.

It is Bob's hope to continue his education at Kansas State Teachers College in Emporia, where he may study accounting or perhaps journalism.

"You can go out of your way to greet strangers . . . you can help a needy person or comfort a sorrowing one," Bob believes. "You can thus make yourself tall by stretching the muscles of your soul and reaching up to God."

One Great Hour: Our Continuing Service

"Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink?" (Matthew 25:37)

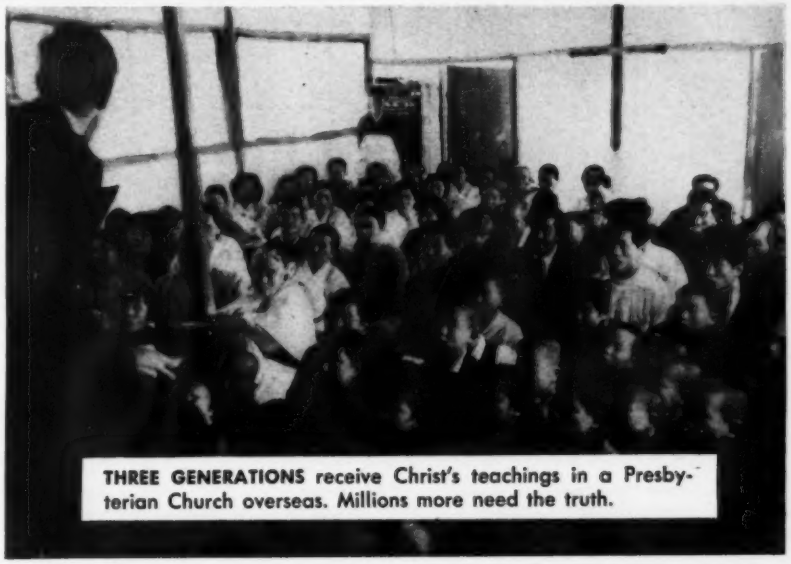
Few church members are aware of the magnitude of the world-wide relief efforts they are making possible. This year, as in the past dozen years, it is estimated that American Protestants are helping keep alive millions of persons in the underdeveloped nations of Asia, Africa, and the Middle East.

Through representatives overseas, United Presbyterians and others in the more than thirty churches cooperating in Church World Service provide emergency stocks of food and medicines as well as the housing, tractors, and other essentials of long-range rehabilitation.

This relief, probably the most extensive continuing project the world has ever known, is largely underwritten during the annual One Great Hour of Sharing offering received in the nation's churches. This year the offering date is Sunday, March 8. The goal: $3,925,720 or $500,000 more than in 1958.

Dr. R. Norris Wilson, Church World Service director, pointed out the increase is moderate in view of rising demands for assistance. In the past three months, he said, Lebanon, Brazil, Tai-

A World Need that Cries Out!



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But unless adequate financing is provided millions who need the benefits of Christianity will cry out in vain. Will enough good men and women act and sacrifice so that Christian causes will overcome the forces of evil at home and abroad?

Each of us must render an account of his stewardship. As an earnest Christian will you give to the work of the whole Church, beyond your weekly contributions, a generous portion of the resources God has entrusted to you? To advance the principles and ideals of Jesus Christ is the greatest cause in the world! Your gift can be made in one of the six ways indicated below. All bring great spiritual satisfactions.

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NEWS

wan, Japan, and Pakistan received unexpected emergency aid grants of $75,000 apiece. Shipments of relief supplies totaled more than 300,000,000 pounds in 1958.

To illustrate the extent of Church World Service's global efforts, Dr. Wilson detailed the work in three nations.

In Lebanon, prolonged civil strife brought urgent appeals for clothing, medical supplies, and food. Estimated cost of Lebanese relief is $100,000.

Taiwan's worst typhoon in years left 120,000 families homeless and made necessary eleven new food and clothing distribution centers. In addition, civilians on Matsu and Quemoy desperately needed supplies to help them recover from the prolonged bombardment.

The worst drought in Japan in fifty-two years ended with torrential rains which wiped out the homes of 33,000 people. Within two days Church World Service rescue teams were on the scene.

Dr. Wilson gave encouraging progress reports on the United Clothing Appeal, a four-year program to gather 50,000,000 pounds of good used clothing for overseas. Since the drive's beginning in April, 2,000,000 pounds have been collected and a twelve-month total of 10,000,000 pounds is possible if collections do not taper off.

Church in South Africa: The Archbishop Returns

Dr. Joost de Blank, the fiery Anglican Archbishop of Capetown, South Africa, returned last month to his home after visits to the United States and England. The first public statement he issued after returning left no question in anyone's mind about Dr. de Blank's feelings on South African *apartheid* (racial segregation).

The Archbishop has spoken out many times before on this subject, but his latest statement was one of the most forthright and comprehensive he has uttered. He made it at the biennial synod of the Capetown See.

"I came [to Africa]," he said, "determined to follow the example of Buddha, to maintain 'a noble silence' until constrained to raise my voice. But after seeing the ghastly squalor wherein many of Christ's little ones were forced to live in Windemere (an African shantytown on the outskirts of Capetown), and the ruthless separation of man and wife under the Native Laws

Family scooter brigade of United Presbyterian workers in Bangkok, Thailand, includes *(from left)*: the Rev. and Mrs. Ray C. Downs; the Rev. and Mrs. Taylor Potter; the Rev. and Mrs. George L. Wilder; Mr. Donald Swearer; the Rev. and Mrs. Norman P. Roadarmel.

Scooters Aid Thailand Workers

The enthusiasm for smaller cars is being carried a step further in Thailand. There, United Presbyterian fraternal workers and their families are trying to beat Bangkok's traffic jams with motor scooters.

In addition to the increased maneuverability of the scooters, they are cheaper to purchase and maintain. Their one disadvantage, say the fraternal workers, is the lack of cover during the heavy rains of the monsoon season.

Amendment Act, I had to speak out."

Dr. de Blank, formerly Bishop of Stepney in London, England, was installed as Archbishop of Capetown in September, 1957. He has frequently been criticized by pro-apartheid elements, and demands have even been made to have him "deported" from the country.

"I need not remind you," the Archbishop continued, "that it is your Christian duty to resist inhumanity wherever it may be found. This is not a matter of party politics, but of fundamental Christian obedience. In the face of inhumanity, can anyone who professes the name of Christ dare keep silent?"

Dr. de Blank stressed that "in all this controversy in which the Church is still involved, one thing which surprised me is the vociferous minority who believe that concern for humanity and social justice is politics and not Christianity.

"**Something must** be seriously wrong in the teaching of the church schools and the communication of faith in homes and in church sermons if the people can grow to maturity and still hold such gravely heretical views.

"Anyone who has such a temporal and irreligious view of the Church's function and responsibility has not begun to understand the element of eternity in our most holy faith and sails uncomfortably close to blasphemy."

Part of Dr. de Blank's talk was devoted to what he described as the "desperate shortage" of Anglican clergy in the Union of South Africa. He said the problem was made doubly serious because of growing Moslem influence in the country.

"We are faced," he said, "with an active and resurgent Islam throughout Africa and our own Mission to Moslems has all too often to report losses of Christians to the Moslem faith, usually through marriage.

"However," the Archbishop added, "the truth of the matter is that Islam not only preaches brotherhood but lives it. It knows no color barrier, and therefore at times it can justly accuse a church preaching brotherhood, but at the same time denying it in practice. Nothing is more inimical to the spread of the Christian faith than this inconsistency. And the remedy is in our hands."

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NEWS

Business Administrator: Growing Church Vocation

A relatively new church profession—business administrator—is steadily gaining ground, according to a recent survey. Gust F. Jahnke, director of Christian service of First Presbyterian Church, Utica, New York, estimates that 7 per cent of United Presbyterian churches now have full-time salaried administrators. Many churches with more than 1,000 members are currently considering such a staff person, says Mr. Jahnke.

Typically, business administrators supervise church purchasing, budget controls, financial records, and maintenance of property. More than half the business administrators surveyed are in charge of a file of the abilities and interest preferences of church members. A small percentage are responsible for visiting prospective new members.

All but three of the administrators surveyed are laymen, most of them having left jobs with industry. Approximately 10 per cent were former teachers or school administrators. A majority of the church administrators are members of the church that hired them.

A Lutheran churchman, Dr. Gould Wickey, said last month there is a growing recognition for the office of church business manager. Such a person, said Dr. Wickey, can assume many responsibilities which now burden pastors and can be done as well by qualified laymen. When a church employs a business manager, Dr. Wickey added, it can often release an assistant or associate pastor to fill a vacant pulpit.

American Stores Founder Leaves Millions to Church

A wealthy Philadelphia Presbyterian died last month and left much of his estimated $4,000,000 estate to churches and institutions of The United Presbyterian Church U.S.A.

Samuel Robinson, founder and first president of the American Stores Company, gave as the reason for his action "... as a young man ... I was desirous of becoming a missionary. Circumstances rendered it impossible for me to follow out that desire, so now I wish to leave a portion of my estate to various institutions which are training young men to do the work I desired to do. ..."

In his bequests 7 per cent of the estate is willed to Chambers-Wylie Memorial Presbyterian Church, Philadelphia, of which Mr. Robinson was a member.

Five per cent bequests were made to Rosemont Presbyterian Village, Presbyterian Hospital, Presbyterian Children's Village, and the Board of Christian Education.

Three per cent bequests included Princeton, Louisville, Western, McCormick, and San Francisco Theological Seminaries; the Boards of National Missions, Pensions, and the Commission on Ecumenical Mission and Relations; the Presbyterian Home for Aged Couples and Single Men; and the Presbyterian Home for Widows and Single Women.

One per cent bequests are to go to fifteen church-related colleges, including Beaver College, Carroll College, College of the Ozarks, College of Wooster, Davidson College, Hastings College, Lafayette College, Maryville College, Muskingum College, Park College, Pikeville College, University of Dubuque, Tusculum College, Westminster College, and Whitworth College.

Churchmen Brainstorm 100 Canvass Ideas

Ten ministers and four laymen came up with nearly one hundred ideas on how to improve every-member church canvasses during a "brainstorming" panel demonstration last month in Minneapolis, Minnesota.

The demonstration was led by Willard A. Pleuthner, New York advertising agency vice-president.

Among the ideas advanced on improving every-member canvasses were these:

► Have the canvass right before Easter; solicit time and talents as well as money; talk in terms of giving a percentage of one's income (and raising it each year) rather than dollar goals; adopt the chain letter system to canvassing, with every person visiting two other persons on a list of members.

► Have a Sunday school child go with a solicitor on each call; have salesmen in the congregation give a sales "pitch" to solicitors before they go out on their canvass calls.

► Have simultaneous canvasses by all churches on the same Sunday and get an over-all barrage of publicity. Don't present a budget to the congregation. Use visual selling charts in the church narthex.

Of People and Places

PRESBYTERIAN POSTER GIRL

Pamela Henry, eight, who appears on the 1959 March of Dimes poster, is shown below being greeted at church by the Reverend James A. Guyer, pastor of the Covenant United Presbyterian Church, Oklahoma City, Oklahoma. Looking on is Mrs. Guyer. A victim of polio since she was fourteen months of age, blonde and blue-eyed Pamela can nevertheless dress herself, put on her leg braces, keep up with her third-grade studies, take part in some Camp Fire Girl activities, and attend Sunday school. She also sings in the Cherub Choir of Covenant Church.

Pammy has had two ankle operations, and is scheduled for more surgery in the months ahead. The Oklahoma City chapter of the National Foundation, which is supported by the March of Dimes, has spent more than $1,800 on her care and will spend more as needed. This year March of Dimes support will mean help for victims of congenital defects and arthritis, as well as for those who have had polio.

PRESBYTERIANS HONORED

The Reverend Clyde M. Allison, pastor of the Bridesburg Presbyterian Church, Philadelphia, Pennsylvania, was cited recently by officials of the United Nations International Children's Emergency Fund. The occasion was the presentation of a check for $850,000 to UNICEF by representatives of the three major religious youth groups in the United States. They are the National Council of Catholic Youth, the National Federation of Temple Youth, and the United Christian Youth Movement of the National Council of Churches. It was Mr. Allison who in 1950 originated the idea of combining traditional Halloween celebrations with sharing small coins among the world's needy children. Estimated collections for 1958 amount to $1,200,000.

● Dr. and Mrs. Harold E. Andrews, at a service and reception in First Presbyterian Church, Ashland, Ohio (the Reverend Robert D. Braby, pastor), in recognition of the contribution the couple have made to their church and community during the past forty years. Dr. Andrews, pastor emeritus of First Church, retired from the active ministry in 1951, but continues active in ministerial association and synodical affairs. Mrs. Andrews is active in church and community affairs and also teaches at Ashland College.

● Mrs. George Greenwood, the last surviving charter member of the First Presbyterian Church of Madison, Kansas, during a recent worship service. Mrs. Greenwood was presented with a scroll in recognition of her continuous membership since 1888.

● Dr. and Mrs. Howard D. Hannaford, at a congregational dinner in Pioneer Presbyterian Church, Marinette, Wisconsin (the Reverend Gifford R. Ruby, pastor), in recognition of their services as missionaries on the foreign field. Their tenures of work, forty-two and thirty-nine years respectively, were noted in a citation presented on behalf of the Commission on Ecumenical Mission and Relations in appreciation of the couple's service in Japan. Pioneer Church has long been associated with Dr. and Mrs. Hannaford and has shared in their support for many years.

● Mr. Matthew C. Patterson, general manager of the Dodge division and vice-president of Chrysler Corporation, by Taylor University, Upland, Indiana, at a special convocation during which he was awarded an honorary Doctor of Laws degree. It was the second such degree given under a new program recognizing outstanding U.S. businessmen who have devoted themselves to following and fostering religious pursuits. Dr. Patterson is superintendent of his church school and is on the board of directors of the Detroit Bible Institute.

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Cover, Pp. 12-15: Carl G. Karsch; Pp. 7-9: Mary Seth; Pp. 16-17, 29, 35: Drawings by Robert Finch; P. 19: RNS; P. 25: Bannasit.

NEWS

● Mr. Herbert W. Sinsel of Cameron, West Virginia, by the Presbytery of Wheeling, Synod of West Virginia, upon the completion of fifty-four years of continuous service as an elder and more than fifty-two years as clerk of session. He has also served First Presbyterian Church of Cameron as church school superintendent and treasurer.

● Mr. Fred Stiefel, at a congregational dinner at First Presbyterian Church, Apple River, Illinois, upon his retirement as church school superintendent after more than thirty years' service in that office. He was presented with a copy of the Bible (R.S.V.)

● Elder Frederick N. Whitford, by the session of North Presbyterian Church, New York City, at a service held in recognition of his sixty-one years of Christian service. From 1897 to 1914 Mr. Whitford was superintendent of the Sunday school of Goodwill Chapel of Madison Avenue Presbyterian Church, also in New York City. He became a member of North Church in late 1914, and immediately became superintendent of the church school, in which capacity he has served for forty-four years. For the past twenty-three years he has also served as North Church's Clerk of Session.

On the Air

Look Up and Live—continuing the series of four dramas on "Young People Today" — "The Hipster"; "The Square." CBS-TV network, Sundays, 10:30 to 11:00 A.M. (EST)

Pilgrimage—John S. Bonnell and A. L. Roberts continue discussion of theme "In Family Life." ABC radio network, Sundays, 1:30 to 1:55 P.M. (EST)

Frontiers of Faith—beginning on February 1, a series of eight dramas on theme "Reconciliation." NBC-TV network, Sundays, 1:30 to 2:00 P.M. (EST)

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For the Record

CHURCH ANNIVERSARIES:

260th. First, Philadelphia, Pa. (the Rev. J. Ernest Somerville, pastor).

150th. First, Westfield, N. Y. (the Rev. Alan Gordon Gripe, pastor).

125th. First, Fremont, Ohio (the Rev. James R. Walter, pastor).

100th. First, Homewood, Ill. (the Rev. Robert F. Hollett, pastor). The congregation also dedicated a new church. The old church will be used for church school purposes.

First, Osceola, Iowa (the Rev. Harold G. Arink, pastor).

85th. First, Vacaville, Calif. (the Rev. Henry B. MacFadden, pastor).

DEDICATIONS:

Sierra Vista, **Yuma, Ariz.** (the Rev. Donald Keith Francis, pastor), of the first unit—sanctuary-social hall and classrooms.

First, **Highland, Ind.** (the Rev. Herman G. McCoy, pastor), of the sanctuary and fellowship hall.

First, **Moscow, Idaho** (the Rev. Harry D. Johns, pastor), of a new manse and the remodeled Fellowship Hall. The former manse was dedicated as a church school unit.

West Nottingham, **Colora, Md.** (the Rev. Douglas T. Ibach, pastor), of a new building which includes a recreation hall, an office, and classrooms.

Florissant, Mo. (the Rev. Dr. Lloyd B. Harmon, pastor), of a new education building.

Union Hill, **Denville, N. J.** (the Rev. Theodore A. Blunk, pastor), of a new manse.

Second, **Rahway, N. J.** (the Rev. Robert A. Wieman, pastor), of the remodeled and rebuilt church spire.

Beech, **Weaverville, N. C.** (the Rev. Philip H. Young, pastor), of a new Christian education wing.

First, **Sioux Falls, S. Dak.** (the Rev. Clarence W. Adams, pastor), of a complete new church plant. The seventy-fifth anniversary of the church was also observed recently.

First, **Wilmot, S. Dak.** (Dr. Arnold W. Langenberg, pastor), of a complete new church plant.

NEW CHURCHES ORGANIZED:

Scottsdale, Ariz. (the Rev. Johnston H. Calhoun, pastor), with seventy-five charter members.

First of Brownsville, **Brooklyn, N. Y.** (the Rev. Helen A. Archibald, pastor).

Nothing in Common

It was a day-long interchurch "do" in our town, and at the luncheon hour all the delegates, except the bigwigs, distributed themselves at little tables, each at her own whim. It was funny, though, to see how the women clubbed together by denominational delegations, almost as if there had been chalk lines marked out between the tables.

We talked about it on the way home in the car. "I did feel badly about the luncheon," said the minister's wife, who was on the program and hence hors de combat when it came to a lunchtable choice. "It seems as if there were a real opportunity for some of us to get to know some of the people from the other churches. Mrs. Able, from Fourth Street, is a very nice woman; we worked together on the World Day of Prayer last year."

"Oh, it's all very well for you to talk, Mary; you had to sit where they put you," said Mrs. Legion, a little snappishly, for it had been a long day; "but, you know, when you just have an hour for relaxation at one of those meetings, it's better to sit with your own kind of people. I've nothing in common with Mrs. Able."

On my mental blackboard, I began to list the things Mrs. Legion and Mrs. Able have in common and the things they don't. It looked like this:

In Common	Not in Common
Sex: female	Economic status
Husband (that is, they each have one)	Politics
Children, growing up	Skin color
Curiosity and intelligence	Educational attainment
Strong Christian faith	Denomination

The two columns were a lot longer than that as I wrote them down in my mind, but this sample will give you an idea. Now the odd part was that among the things these two ladies hold in common are some of those which really ought to draw people together. What makes for more palpitating conversation than your children and my children, their achievements and their problems? To hold similar points of view on the nature of God and the nature of man should make people come close together with ease.

Yet, when we say, "I've nothing in common with her," what we generally mean is not "nothing fundamental," but "nothing accidental"—she does not belong to my club, nor frequent my favorite shops, nor like to play bridge.

What would happen, I wonder, if Mrs. Legion and I were to find ourselves sentenced to lunch with some of the people Jesus used to eat with: fishermen and innkeepers and housekeepers and even some women with rather bad reputations? It concerns and sobers me not a little to think that most probably we'd find we had "nothing in common."

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BOOKS

Delinquency: Our World Reflected

The Shook-Up Generation, by Harrison E. Salisbury (Harper; 1958; $3.95).

"Delinquency is a symptom, [of] a disease, and the disease knows no geographical and no social boundaries." This is Mr. Salisbury's statement, and *The Shook-Up Generation* deals largely with the symptoms, describing them in detail as they exist in urban and suburban areas. As the reader moves, however, through the book's descriptions of young people involved in delinquency, of the personalities working to help them, of the environments in which they live, and through its editorial comments, he catches a real and frightening glimpse of the disease itself.

Certainly, Mr. Salisbury is being realistic when he points out that the youth of today are reflecting the world in which they live, a world in which force seems to be the ultimate solution to problems among men and nations. The reader can sympathize with the boys and girls described as they search for security and stability in an insecure world. Delinquency, in the final analysis, is a quest for identity and for attention. "The thing most precious to neglected children is attention. Seeking this is what gets them into trouble."

A useful discussion concerns what Mr. Salisbury calls "split-level delinquency." The comfortable suburbanite who views delinquency as a problem of the congested city may well find his complacency dispelled by what the author relates. There probably is much more antisocial conduct among children of better socio-economic class families than is generally known; statistics, of course, are not available because these families generally are able to see to it that the evidence of their youngsters' wrongdoing is wiped out or concealed.

Of particular interest is Mr. Salisbury's indictment of the church. With some notable exceptions, congregations in metropolitan areas are not living up to their responsibility for their geographical neighborhoods. There is a quite general failure of the churches to seize the opportunity for service which exists. "The harsh fact is that most of the spiritual needs . . . are relegated to the pentecostal pastors, themselves often living on the thin edge of starvation." Before bristling in righteous indignation, every churchman would do well to explore objectively the "community" ministry of his church in the light of this presentation.

Mr. Salisbury, former Moscow correspondent for *The New York Times*, is now on that newspaper's city desk and obviously writes from firsthand observation. His dramatic and moving style sweeps the reader along with him. The well-documented work places proper emphasis upon more productive, positive, and understanding treatment of the youthful offender. In discussing solutions to the problem Mr. Salisbury is given to oversimplification. This certainly does not detract from a valuable book, which places a very real but sometimes unduly magnified problem into a more realistic perspective.

How the Church Can Help Where Delinquency Begins, by Guy L. Roberts (John Knox; 1958; $3.00).

Delinquency has its roots in problems which children cannot escape or solve adequately. The patterns of behavior and the complexity of the problems may vary widely among individuals, but in all cases love is inadequately expressed. Problem children are suffering from a crippling lack of love and prolonged insecurity in a deficient family relationship. Mr. Roberts' major premise is that the church "holds the key to the solution of this deficiency in family life and thus to the prevention of delinquency."

Mr. Roberts would agree with Mr. Salisbury that the church's efforts in manifesting a real concern for the delinquent or delinquency-prone child have to date been ineffective. The lack has been, however, in the overt manifestation of concern and not in the concern itself. This concern of the larger church is now moving congregations to more direct action, and there is a definite hopeful and optimistic note in Mr. Roberts' writing.

The idea so frequently encountered that problem children have no religious background is effectively dealt with by the author; he asserts that problem children are religious and that most of them have some contact, however tenuous, with the church. The study of the attitudes of problem children toward the church is effectively presented. It should

be read by every churchman.

The discussion of the pastor as a counselor is excellent. The idea that the personal relationship of two persons, the pastor counselor and the counselee, is a *koinonia* that can lead to the larger Christian fellowship and complete redemption is not new. The author's presentation, however, is exacting, stimulating, and thought-provoking.

This is a book which once begun demands reading. It is an honest exploration of the church as it relates and should relate to a pressing social problem. Here is the way in which the church, facing the specific problem of delinquency, can truly become a redemptive fellowship.

Understanding and Preventing Juvenile Delinquency, by Haskell M. Miller (Abingdon; 1958; paper, $1.25; cloth, $2.75).

Mr. Miller's book is an excellent source book for groups which wish to survey the problem of the delinquent child and which are honestly seeking an answer as to how Christians can alleviate the problem. Written in textbook style, each chapter raises a question, explores answers to the question, and presents conclusions. Included are discussion topics and suggestions for projects which will bring to the congregation a new knowledge and awareness of the delinquency problem in its locality.

Again in Mr. Miller's writing, we see the search for security and the quest for identity on the part of the problem child. This book, as do the two above, points up the fact that the problem is largely one of juveniles in a delinquent society. Social institutions and individuals reflect the change, disruption, ferment, and turmoil of the day. Amidst this turbulence young people are seeking stability.

Pointed up is the fact that punishment of children for nonconformity, "administered without due consideration of the underlying cause and without communication or sympathetic understanding, will likely result only in further rebellion and maladjustment." Like Mr. Roberts, Mr. Miller stresses that skillful communication of love can greatly affect personality, character, and conscience.

These three books are complementary to one another. Thoughtful readers will glean from them insight and understanding of the delinquent child, the causes of his delinquency, and methods of helping him to productive, meaningful living.

—T. C. COOKE
Chaplain, Youth Study Center
Philadelphia, Pennsylvania

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WE'VE BEEN ASKED

Question: Does our Church teach that Christians after death sleep and so are not conscious until the final resurrection comes?

Answer: No. Chapter 32 of the Confession of Faith of our Church says: "The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies. . . ." Note that the souls of the departed "neither die nor sleep." This shows the traditional thought of our Church; God's people are with him and know him.

The Bible does speak of death as a falling asleep. It thus describes the rest from the trials of earthly life; it is figurative language. To think of death as a sleep also recalls that the Bible looks for a resurrection; it does not think that the life of the soul is complete and in its final form until God has given the person his spiritual body or perfect form of existence for life in the eternal Kingdom. But the period between death and the final day is not a blank; the person is aware of his situation and in living touch with God. It is a time of privilege.

New Testament passages support this view. Jesus told a parable about a rich man who after death asked special favors for himself and his family; Jesus thought that even a bad man would know his situation (Luke 16:19-31). The repentant thief was promised by Jesus that he would be with Jesus in Paradise that very day (Luke 23:43). Paul said that Christ lived in him during this earthly life (Galatians 2:20), but that if he should die he would be with Christ in an even richer life (Philippians 1:23). The Book of Revelation (6:10) tells of a group of martyrs who asked how long it would be before the last judgment when they would be vindicated; though dead, they are conscious while awaiting the last day.

We do not know in detail what our future life will be, but at all stages it will be with God; and we can trust him in his promise that his people will be safe in their living touch with him.

Question: What is the Jewish rite of the Bar Mitzvah? Is this what happened when Jesus went to the temple at the age of twelve years?

Answer: The term Bar Mitzvah means "son of the commandment." It is used of the Jewish boy when he becomes thirteen years of age. He then becomes a man as far as his religious standing is concerned; he assumes his full obligations under the Jewish Law and can share in leading the worship of the synagogue. The normal time to be recognized as a "son of the commandment" is the Sabbath nearest the thirteenth birthday.

As far as I find in ancient rabbinical references, the first century practice did not fix the time of assuming a man's role so definitely as this. But by the twelfth birthday of the boy his father was supposed to undertake intensive preparation of the boy for his responsibilities as a Jewish man, and about the time of his thirteenth birthday the boy was supposed to be ready to assume these responsibilities.

Thus when Luke 2:41-42 says that the parents of Jesus took him to Jerusalem when he was twelve years old, this does not mean that they took him there for a formal ceremony in which he was recognized as having reached manhood. Nor does it necessarily mean that he had already been recognized in this way at Nazareth and so was going up to Jerusalem as a man. It seems rather to imply, *if* the practice then was like that of later times, that Joseph had now begun intensive instruction and training of Jesus to prepare him for his obligations as a Jewish man under the Law. Joseph and Mary had of course been training Jesus through his earlier years, but this year was a special period of intensive training.

The modern Jewish practice described above, recognizing the Jewish boy as a "son of the commandment" when he reaches the age of thirteen, is that of Orthodox synagogues. There is a different practice in Reformed synagogues; a Confirmation ceremony has been introduced in them for both boys and girls.

—FLOYD V. FILSON
Professor of New Testament
McCormick Theological Seminary

THE AMERICAN CHURCH IN PARIS

(Continued from page 9)

tivities to Protestants, Roman Catholics, and Jews.

It was Dr. Joseph W. Cochran, a Presbyterian, who raised the $1,000,000 to build the present sanctuary and five-story church house on the Quai d'Orsay from plans drawn up by French architect Carroll Greenough in conjunction with Ralph Adams Cram. Stained glass windows were designed in America but made in Chartres, France.

Dr. Williams, another Presbyterian, took over in 1933. He had arrived as assistant minister in charge of student work seven years earlier.

For many reasons the thirty-two-year-old pastor was a sound choice. He already knew Paris, having spent some time there with the American Expeditionary Forces in 1917-18 and with Herbert Hoover's Food Administration in 1919. He also had married a French girl, the former Mademoiselle Fernande Bourgin.

A graduate of Western Theological Seminary in Pittsburgh with an S.T.B. degree, Clayton Williams has served churches in Indianapolis, Indiana; Sewickley, Pennsylvania; and Poughkeepsie, New York.

Today, although he has been the pastor of the American Church for some thirty years—longer than any other minister—there is nothing about "Tony" Williams to suggest that he regrets his expatriate status. Paris is home, the place he has spent half of his sixty-four years.

In recognition of his contribution to Franco-American life, Dr. Williams was made a Knight of the Legion of Honor in 1937, promoted to Officer in 1948, and to Commander in June of last year.

In addition to these formal honors, he has been issued a "Carte de Circulation" which enables him to park in "no parking" areas. "This is for ambassadors only," he said. "The French official who gave it to me said, 'You've been here so long you might as well have one.'"

Dr. Williams feels that his job is to conserve the spiritual life of people who have become disoriented, and to revitalize the religious life of people who have drifted away from the church.

"There are many students in Paris," he says, "and young executives, armed forces personnel, and some from the embassy—people of definite intellectual convictions. They feel the excitement of this

LIANG MEI NEEDS A GLASS SLIPPER

Liang Mei

An orphan, Liang Mei lives with a widowed stepmother in a squatter's hut, 12 x 12 feet in size, in which three other families exist. This is in a section of Hong Kong where three to five people sleep to a bed, with a population of 2,000 to the acre, where 80% have TB, 95% need dental care and 75,000 children are unable to attend school. Liang Mei begs for and collects garbage ten hours a day and acts as a baby sitter for two or three extra hours after she gets to what she calls home. It is true that she is not quite as bad off as some refugee children because she gets first pick of the garbage which is really pretty much what she lives on.

But she deserves a glass slipper because she is by nature a sweet, bright and interesting child. It would not be difficult to make a fine lady out of this little garbage collector. A month in a CCF Home and she would be transformed into "a beautiful princess."

Hong Kong, a British possession adjacent to Communist China, in 1947 had a population of 1,800,000. Today the flood of refugees from Red China has increased the population to approximately 4,000,000. The Hong Kong Government is doing a noble work in trying to assist these freedom-loving newcomers but the task is gigantic. Children like Liang Mei can be "adopted" and admitted to the nine CCF Homes in Hong Kong, which include Children's Garden, the largest cottage-plan Home in the Far East. The cost is the same in Hong Kong as in all the countries listed—$10 a month.

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vibrant cultural city, which is spiritual and, at the same time, pagan. When they get away from the sustaining influence of the 'glossy' American civilization, they begin to wonder. Some go into atheism, which is characteristic of French life. Others seek and find a deeper meaning to life in the teachings of the church, and want to join."

To meet the rather demanding requirements of its 350 families, the church is open from 7:30 A.M. until 2:00 A.M. seven days a week. The Women's Association meets every Tuesday afternoon. On Thursdays fifty Cub Scouts meet; every other Wednesday, the Pairs and Spares; on Sunday mornings, teenage discussion groups.

The choir, directed by American composer and organist Edmund J. Pendleton, is famous. No less well-known is the church kitchen which, under the direction of Mrs. Williams who adds to her talents as a minister's wife that of an expert culinary economist, serves some 1,000 meals a month. A refreshing European touch is added by the men serving the women at table instead of vice versa as in most American churches.

Veterans groups, travel seminar teams, Alcoholics Anonymous, all hold their meetings in the church house. The gymnasium and bowling alleys are used by church groups and by many community groups and servicemen.

Curriculum is taught

The Church school is a going concern, and the Christian Faith and Life curriculum is taught with ardor. On returning to the United States, a parent wrote back that his six-year-old had complained about Sunday school, saying, when given crayons, "When do we get down to business?"

Members of Paris' American Church come from as far as twenty-five miles away, many from Vincennes, Versailles, and Saint-Germain. Officers and soldiers from SHAPE headquarters outside of Paris come, too.

While all of this may not sound too unlike any church in the States, there are at least two ways in which the American Church program differs. One is the unique billeting service for servicemen; the other is the Students' Atelier Reunions.

The billeting service supplies beds and showers for as many as fifty men a night on leave in Paris. Last year 12,000 men were accommodated. Under the direction of Lt. Colonel John Calloway of the U.S. delegation to NATO, the operation is run hotel-style. Maps and guides in English are supplied.

There are two weekly meetings for students. Those on Sunday nights are known as the Students' Atelier Reunions because they were first held in studios in the Latin quarter some sixty-five years ago. They were started by Dr. Charles Wood of the First Presbyterian Church in Germantown, who took seriously the popular book *Trilby* by du Maurier, which called attention to the moral disintegration facing foreign students and artists who came to Paris without fixed standards based on religious conviction.

When the Quai d'Orsay church was built, special provisions made for the students included a club room with comfortable chairs and a view of the Seine. There is a large stone fireplace kept supplied with wood through special funds contributed by the women of the House of Hope Presbyterian Church, St. Paul, Minnesota.

Besides the Sunday night meetings, which are open to all students regardless of religion, color, or nationality, there are Tuesday night discussion groups which are limited to thirty Americans to insure complete freedom of discussion. Otherwise there are no restrictions, except that when one signs up he is expected to be present at every meeting. At these sessions the emphasis is on "What is going on in the world, and what is my relation to it?"

Speakers have included author Richard Wright, who talked about Africa; correspondent David Schoenbrun of CBS; General Cortlandt Schuyler, chief of staff at SHAPE; artists; scientists; people from the theater—all distinguished, informed men and women.

As might be expected, pastoral duties are sometimes unusual and demanding. Many of the people whom Dr. Williams serves have personality problems. A brilliant young nuclear physics student, in seeking help, said, "I don't like my associates, and they don't like me."

An American sergeant and his French wife wanted the minister to pray with them at midnight. Their fifteen-month-old child had spinal meningitis. "My little boy has never been baptized," the wife said. "Do you think God will damn him?"

The American hospital phoned about an urgent case. A young woman's husband had just been killed on a flight from Madagascar to meet her. She was desperate. "We didn't belong to any church," she said. "We didn't think we needed religion. Now I know we did."

A goodly sprinkling of famous people have been associated with the church. Three U.S. presidents have worshiped there: Ulysses S. Grant, Theodore Roosevelt, and Woodrow Wilson. Preachers including Dwight L. Moody, S. Parkes Cadman, Ralph W. Sockman, and Billy Graham have occupied the pulpit.

The daughter of Samuel Morse, inventor of the telegraph and one of the organizers of the church, was the first Sunday school teacher.

Another member, Dr. T. W. Evans of Philadelphia, friend to Louis Napoleon, arranged for Empress Eugénie's escape from the Tuileries to England in 1870.

Leland Stanford University was conceived as a direct result of a sermon heard in this church and a conference with its pastor.

Not a ghetto

Since Dr. Williams does not believe that the American Church is a "red-white-and-blue" ghetto but an integral part of one of the most cultured and sophisticated cities in the world, he likes to show visitors some of the sights. These used to include the Louvre, but as a whole day is necessary just to see the high spots, Dr. Williams substitutes Sainte Chapelle. The hundreds he has taken up the winding stairs of the almost completely stained glass sanctuary all gasp in awe, he says, when confronted with the shimmering blaze of color.

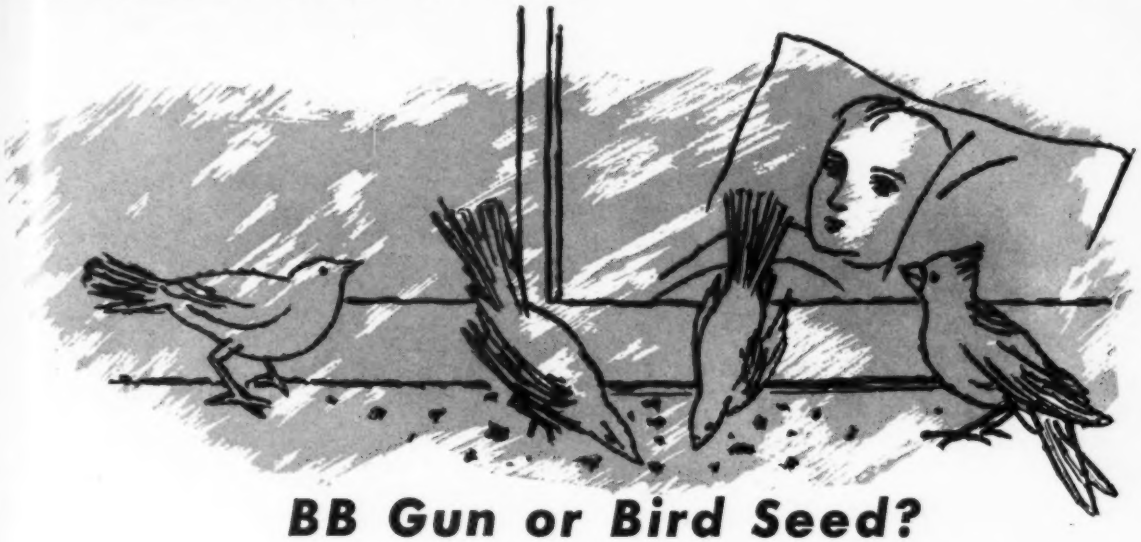
In the same way Dr. and Mrs. Williams, and their daughter, Suzanne, enjoy entertaining visitors in their apartment on the fourth floor of the church house, with its view of the tree-bordered quai and the river. The Williamses have two sons, who are now attending college in the United States.

Although Parisians have been known to be critical of things American, they appreciate the American Church's ministry. The magazine *Franco-Amérique* writes that the Reverend Clayton Williams has made of the church a "hearth of warm Franco-American friendship."

Dr. Ralph W. Sockman, minister of the Christ Church, Park Avenue, New York, said, "It is the most successful effort yet made to combine all Protestant denominations."

An American citizen, born of French parents and brought up in France, recently returned to Paris with his American wife. "Our family has always gone to Doc Williams with our problems," he said, "and now I guess we'll be doing it again."

CHILDREN'S STORY *by Fran Frantz*



BB Gun or Bird Seed?

"Mom, will I have to stay in bed on Saturday, too?" Bill croaked from his room.

"Why, I don't know," his mother answered, as she came through the doorway with a tall glass of orange juice. "It depends on how soon your fever goes down. Right now, young man, the main thing is to get you well and back to school."

But she patted his rumpled dark hair —she knew it wasn't much fun to stay in bed on Saturdays.

"Well, I sure hope I can be out," Bill exclaimed, giving the covers a kick. "Tony and I want to go hunting in the woods. He said I could use his BB gun and maybe shoot some sparrows, too. He got three last week. Don't you think I'm old enough to have a BB gun of my own, Mom?"

"That's something we'll have to talk over with Dad, dear," she said quietly.

"I have almost enough money now," Bill said. "And there's one in Miller's window, and I thought—"

"Bill," Mother asked, "will you be all right if I go next door to Mrs. Toby's for a minute? I'll be right back, and then we'll have a game of checkers."

"Sure, Mom, but hurry back."

The next Bill saw of Mother, she was standing outside his window putting something on the sill.

"What are you doing?" he yelled through the glass.

"Surprise!" his mother shouted back. "Wait until I come in."

When she came in again, Mother unfolded the checkerboard on the bed.

"What were you doing outside?" Bill asked again.

Mother smiled mysteriously. "It might take a little time," she said, "but you'll find out. Now who's going to win this checker game?"

Bill won a game, and then his mother won a game. They had decided to play one more for the championship when Bill saw a flash of red across his window. In a minute, a cardinal settled down on the sill and started pecking.

"That's the secret," Bill's mother explained. "I went over to Mrs. Toby's to borrow a handful of the seeds she puts in her bird feeder. Those big black-and-white seeds come from sunflowers; cardinals and some other birds just love them. The other seeds are favorites of other birds."

"There's another cardinal on the window sill, too. But it's kind of brownish."

"That's a female cardinal," his mother said. "The bright one is a male."

Bill was just one move from the king row. But he forgot all about pushing his checker as he watched the bright red cardinal pick up a sunflower seed and put it into the other one's mouth.

"Why did he do that?"

"He was being friendly, telling her he likes her. Cardinals are very fond of each other," Mother answered.

The cardinals flew away, and the checker players went back to their game. Soon a tiny bird with a black cap and white cheeks hopped onto the sill.

"Mommy! Look at that sparrow!"

"That's a chickadee. Sunflower seeds are their favorites, too."

"This is fun," Bill said. "Let's not play checkers any more. Let's just watch for more birds. I hear something now. It's sort of saying, 'Dee-dee-dee.'"

"That's the chickadee. Maybe he's telling his friends about our bird lunchroom."

And sure enough, two chickadees hopped onto the sill. They cracked the sunflower seeds with their bills and ate the kernels. Then some sparrows, chattering and greedy, came and scattered the seeds on the window sill.

"They don't even know I'm here," Bill said. "And just look how much they're eating. They must have been awfully hungry."

Bill looked very serious as he turned to his mother and asked, "What are all these birds going to eat tomorrow?"

"What do you think, Bill?" Mother asked.

"Maybe they're depending on us," Bill said thoughtfully.

"They might be."

"Do you suppose we could buy a bird feeder? I have enough money. And there's one in Miller's window right next to that BB gun. We'd need some seed, too."

"I expect we could."

"Tonight?" Bill started bouncing up and down in his bed. "So the birds won't be hungry tomorrow?"

His mother smiled. "I'll telephone Dad right now to bring the bird feeder and some seed when he comes home. But you won't have enough money for the gun."

"Who cares!" said Bill. "I'd rather be friends with the cardinals and the chickadees and the sparrows."

"Do children wear braces in heaven?"

Condemned to go through life with her wasted legs in a vise of steel, Peggy voices her fleeting wonder . . . "do children wear braces in heaven?" She's never known what it is to walk and run, never experienced the thrill of roller skating or the fun of skipping rope. It seems almost incredible to her that she'll ever be free of this cruel weight, even in the life to come.

It's bad enough to be crippled—but Peggy is doubly trapped. She lives in one of the worst slums of the city. For her there is no respite from the squalor and dirt and noise of her narrow, oppressive world. Her only relief from the dingy walls of her tenement is the garbage-strewn sidewalk—where she sits in her wheelchair or stands propped on crutches, wistfully watching the other children play. And the worst, the most painful thing of all is that she knows she can never escape.

But there is a place where she *can* escape. Yes, this fall and winter she and hundreds of other handicapped girls and boys can go to Mont Lawn, Christian Herald's beautiful camp for underprivileged children.

Here, among the wooded hills, these poor youngsters enter a whole new wonderful world. Here the bracing country air restores color to sallow cheeks. Thin bodies are nourished by plentiful, tasty food. Loneliness is forgotten in the companionship of other afflicted girls and boys. Great log fires cast their ruddy glow on smiling lips. Warm, snug beds afford healthful sleep.

But Mont Lawn not only offers these children an unforgettable vacation from the dreariness and monotony of their lives. It gives them something even more precious: *hope*. Kindly counselors teach them that someone truly cares for them . . . in the interdenominational chapel they ponder the gentle precepts of Jesus. For many of these children, Mont Lawn means the difference between a lifetime of despair . . . and a future brightened by trust in the infinite mercy of God.

Will *you* be the one to bring laughter and light into one of these blighted young lives? Right now, some handicapped youngster is depending on your kindness. Dollars are urgently needed to keep the doors of Mont Lawn open this winter . . . dollars that only *you* can provide. Please send your contribution *today!*

$15.00 provides for one handicapped child
$25.00 provides for one severely handicapped child requiring special care
$ 5.00 feeds two children for a weekend

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BUSINESS OFFICE: 27 EAST 39th STREET, ROOM 105
NEW YORK 16, N. Y.

Yes, I want to help some poor afflicted child go to Mont Lawn this fall or winter for a healthful and happy vacation. I enclose my gift of $.....

(**NOTE:** Christian Herald Children's Home is a completely non-profit organization. Your contribution is deductible on your income tax return.)

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